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DER RICHTIGE BERLINER IN WÖRTERN UND REDENSARTEN, VON HANS MEYER, Professor am grauen Kloster. Sechster Auflage. Berlin: H. S. Hermann, 1904. Pp. xviii, 172.

This study of the vocabulary, phraseology, etc., of the Berlin dialect of German consists of a brief linguistic and grammatical introduction, a dictionary (pp. 1-139, 2 cols. to the page), three hundred verse items (children's rhymes, jokes and jests, sarcastic rhymes, album verses, counting-out rhymes, folk-verses, proverbial sayings, jokes, songs, and couplets, parodies, etc.), a section on plays and games (pp. 158-163), lesser sections on fads, street-hawkers, inscriptions and signs, popular names of restaurants, etc., popular festivals. In an appendix (pp. 168-172) are given synonyms and expressions for deceit, threats, dull wit, going, money, clothing and dress, parts of the body, blows and to strike, sly, bad, much, theft and to steal, drink and drunken, refuse, crazy, squander, astonishment, etc. Among the popular verses is the following in which America is remembered:—

Hurrjott, Hurrjott, jetzt kommt's  
Wenn et kommt, denn is et da,  
Denn jehn wir nach Amerika.  
Amerika, det is zu weit,  
Denn jehn wir nach de Hasenhaid.

On pages 162, 163 are given, in alphabetical order, 205 idioms, etc., relating to the game of "Skat."

It is curious to find *Azteke* (Aztec) in use in the sense of "blockhead," but this may be due to the "Aztec dwarfs" exhibited in Berlin as elsewhere in Europe. To our "He took French leave" corresponds "Er hat sick uf französ'ch jedrückt." The Berliner's knowledge of English is said to be comprised in these terms: "Oh yes, all right, mixed pickles, watercloset, beefsteak" (p. 33). To his last dollar the Berliner says: "Der letzte der Mohikaner!" the last of the Mohicans.

VÖLKERKUNDE. VON DR. HEINRICH SCHURTZ. Mit 34 Abbildungen im Texte. Leipzig u. Wien: Franz Deuticke, 1903. Pp. xiii, 178.

The author of this text-book of ethnology, one of the most brilliant of the younger school of German men of science, has passed away since its publication, and it cannot obtain from him the revision it would probably have received in places in a later edition. The three chapters (besides a brief introduction) are concerned with the bases of ethnology (physical anthropology, anthropogeography, linguistics), comparative ethnology (sociology, "Wirtschaftslehre," cultureology), and the races and peoples of the globe. The sections of interest to the folk-lorist are those dealing with sociology and related topics (pp. 45-78) and material and intellectual culture (pp. 78-136). On the whole, Dr. Schurtz takes reasonable and up-to-date views of most of the problems involved, being one of the few European ethnologists whose research and reading have been deep and wide enough to enable him to generalize without blundering, although his volume on "Altersklassen and Männerbünde" showed that he could also be

under the domination of a favorite theory. The present work is well written, and, presenting much in little, can serve as a good introduction to ethnology. The section on religion, mythology, art, and science, though brief, is quite suggestive. Schurtz inclines to see one of the earliest beginnings of religion in *manism*, contemplation of the spirits of the dead, but even in its early stages it was divided into the fear-side and the protective side. For fetishism he suggests the definition of "animistic spirit-worship with material substrate." While mythology can exist without cult, the cult is unthinkable without a foundation of mythology, — mythology satisfies the intelligence, cult the will. Sacrifices are perhaps the oldest cult-forms. According to Schurtz, prayers come rather late, and vows are more common than prayers with primitive peoples (no account was probably taken here of the prayers of American Indians). Mysticism is another germ of religion, — both active (magic, divination) and passive (amulets, talismans). The priestly class originated with the division of labor, and their care of mystic powers led them to be reformers or hinderers of progress, as the case might be. Priest and poet created orderly pantheons and god-systems out of the fantastic chaos of primitive mythologies, and the recognition of light and sky deities paved the way for monotheistic conceptions. Folk-lore, as such, the collection of *märchen* and *sagas*, of customs and usages, belongs properly to *Völkskunde* and not to *Völkerkunde*.

A. F. C.